1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

514 not go out to encounter his visitor, but receives him with a handshake in his hut or at the doorway.

Among the Sumu (Twahka and Panamaka) I have observed occasionally that the guest walks into the house of his host without speaking a word. The latter then addresses him with the words *ñwana man* "have you come?" to which the other replies *ñwana yañ* "I have come." He is then motioned to one of the low wooden seats or to a hammock. The master of the house then calls his wife or daughter to bring him some wabul or other beverage or food. If the guest is well known to the women they will decry the drink or food offered, while the guest is supposed to praise it. If they do not know each other the wabul is brought without the exchange of a single word. The visitor is never questioned while he is eating, as that would be a breach of etiquette. When he has finished with the food the master of the house will inquire where he comes from and what brought him to his dwelling. He generally asks him also if he saw plenty of game on his journey and if the latter is lean or fat. When the visitor departs he merely says *yawa yañ* "I am going," and he goes, while the host replies, almost laconically, *yawa man* "are you going?"

●201 KISSING.—Among these Indians kissing is absolutely unknown. They manifest their affection by merely smelling the scent of the other person, rubbing their nose against the latter's cheek with a snuffing action; this custom prevails in large areas of the world. Parents rub their nose against the face, neck, or body of their baby, inhaling the scent as in snuffing, but they never touch the child's skin with their lips. The words "to kiss" or "to smell" are translated by the same phrase (M.: *kia walaya;* T., P.: *waya dakanin;* U.: *wiñka dahnaka*), which literally means "to hear the scent." Among the Sumu (and the neighboring tribe of the Rama as well) our manner of kissing is abhorred and looked upon as a mild form of cannibalism.

TIME RECKONING

211 PYU OR PERUVIAN QUIPU.—Primitive forms of the complicated *quipu* of Peru are in existence among both Miskito and Sumu. They consist of a single cord with knots and are called *pyu* or *piu* (S.: *ma*), a word which is etymologically related to *quipu*. When the Indian departs for a voyage he gives his wife a string or cord with as many knots therein as the number of days he expects to be absent, each knot corresponding to a day. The woman severs one of these knots every night, and in this manner she knows at a glance at the *pyu* how many days her husband will still be absent, for the latter arrives, if well, on the very night on which the last knot is cut off. When